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BIBLE SOCIETY RECORD

Mayflower Universal Bible Sunday
November 28, 1920

Pacific School of Religion Berkeley, Cal.

SPECIAL helps are in course of preparation. They will be ready early in the fall.

Percy MacKaye is writing a Pageant Service for churches and Sunday Schools, entitled "The Pilgrim and The Book," which will be ready early in the autumn. He writes from his home in Cornish, New Hampshire, that he is finding it intensely interesting. (See article on page 104.)

A handbook of information and notes, for the use of all who wish to make sermons or addresses on Mayflower Universal Bible Sunday, is being prepared by Mr. Charles Stelzle, who is an expert in such matters, together with a little leaflet for general distribution in the churches.

Write for them now; they will be mailed as soon as they are off the press.

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*Deceased. †Appointed Acting Agency Secretary on the death of Dr. Bowen. ‡In charge of the Arabic-speaking portion of the field. ||Acting Agency Secretary.

BIBLE SOCIETY RECORD

VOLUME 65 JULY, 1920 NUMBER 7

The Passing of a Christian Gentleman

The Board of Managers of the American Bible Society announces with deep regret the death of its Treasurer, William Foulke, on Thursday, July 1, 1920, in the seventy-fourth year of his age. Mr. Foulke was elected Treasurer of the American Bible Society on May 6, 1886, and had completed thirty-four years of faithful and efficient service in this capacity.

ON Thursday, the 8th of July, one week from the day on which Mr. Foulke ceased from his labors, the staff at the Bible House, including all of the employees from the Secretaries' offices, the Treasurer's and accounting department, the depository and salesroom, the printing department, the bindery, and all of the other offices of the Society, gathered in the Board of Managers' Room at one o'clock for a memorial service.

President Emeritus James Wood presided. The devotional service was conducted by General Secretary Haven. The large company, filling to overflowing the room which so resembles a chapel of worship, joined in singing "Oh, Mother Dear Jerusalem." The lesson from St. Paul's First Epistle to the Corinthians was read by the Rev. Mr. Darlington, the Assistant Treasurer, and prayer was offered by the Rev. Mr. Chamberlain, the Recording Secretary. Newman's hymn, "Lead, Kindly Light," was sung after the prayer. Then Mr. Wood, from an experience of twenty-five to thirty years with Mr. Foulke, spoke of him as showing in his life the characteristics of a Christian gentleman. He said a gentleman was one who takes upon himself voluntary obligations, showing kindnesses, performing services, and exercising restraints which are not obligatory except as he makes them so by his own choice and act; and a Christian gentleman, one who assumes these obligations because of his allegiance to his Lord and Saviour, who perfectly exemplified this life. Mr. Wood said that a person is often better known by his choice of pleasures and recreations than in any other way, and he instanced Mr. Foulke's love of the simple joys of yachting in his sailboat out on the waters of the Sound, near which he lived. He said he was with him one day and Mr. Foulke expressed his consciousness of God in the wind moving where it listeth, which he could feel in the billowing of the sail and the pressure on the tiller which he held in his hand.

WILLIAM FOULKE, 1847–1920

General Secretary William I. Haven spoke out of an intimacy of more than twenty years in the daily duties at the Bible House. He emphasized Mr. Foulke's courtesy springing from good breeding and controlling all his actions; his gentleness, never having heard Mr. Foulke give directions in any other way than that of one friend counseling with an-

other, like Kipling's "Captain," whose ship was perfectly in hand though he never gave an order; out of this courtesy and gentleness came wisdom, revealed in his dealings as general manager of the Bible House, and all who are in the general departments of the Society. Many a tangle he straightened out for the good of all concerned. He further referred to Mr. Foulke's fidelity to the great trusts imposed on him, and to his faith as the secret of his character.

The service concluded with the singing of Barnby's hymn, "For All the Saints who from their Labors Rest," and with the benediction. It was a tender and impressive meeting.

The employees in the bindery and the printing department, etc., had sent beautiful flowers for the funeral service at Christ Church, Pelham, and flowers were also placed by them in the Board Room for this service.

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The Bible in Bible Lands To-Day

THE Woman's Board (Congregational) has issued what many will think of as a modern "Fox's Book of Martyrs." It is a collection of the life stories—"the death in life" stories, one might better say—of various women in Bible lands during the terrible years from 1914 on. We are hoping that the circulation of this collection of narratives will be large. Its inspirational value ought to be very great.

We have selected the foreword and two of the stories for reproduction.

Foreword

American missionary women who went out to the Near East to carry the Word of God have told for our inspiration these stories of how the women of Bible lands have treasured their Bibles when all else was taken away, of how they have found strength and comfort in the midst of the untold anguish and persecution of these later years. Psalm One hundred and nineteen might well have been written to record the experiences of staunch Armenian lovers of the Word.

As teachers, physicians, evangelistic workers, the authors of these incidents have had a variety of contacts with Armenian and even Moslem women in days of extremity. They have gathered first-hand testimonies to the power of God's Word to meet every human need which are worthy of being recorded in the annals of the Christian Church.

The Bible in a Turkish Harem

Sultan Hanum and all her family were to be deported. She was the faithful Bible reader, who had made herself almost indispensable in the two communities where she had served long terms of unselfish devotion as teacher of young girls and women in their homes; as advisor of young mothers, though herself unmarried, as the help and cheer of aged women and "shut-ins" of all ages. She had always led the women's prayer meetings and taught the women's class in Sunday school. She had rejoiced at their weddings, and wept in their houses of mourning, always with her Bible in hand and wise and comforting counsel on her lips. Her name meant Queen, and queen she was among her people.

This was the second massacre of her own people by the Turks through which she and her loved ones were now passing. Her "family" consisted of Melek and her sister, whom she had mothered since their orphaned childhood, and all their children and relatives. Among them were three attractive young girls in their teens, Aroosiag, Serpoohi, and their cousin, the daughter of Melek.

They were all driven out of their homes, at the point of the bayonet, over the trackless mountains on foot for twelve days, till they reached the town of Zilleh, where Cæsar "came, saw, and conquered." A few days before, their fathers and brothers had been "separated"—and that means all the horrors that can be imagined, when understood that it was done with axes! At Zilleh the helpless women and children were shut into a Turkish khan.

Three years later Melek's daughter, now only eighteen, but looking like a woman of forty, came back to the mission premises, her school home, with an emaciated, almost naked, little two-year old baby girl in her arms, and this is the story she told:

"When we were crowded into one room of that khan in Zilleh, some rough Turkish officers pushed in after us, and took note of us three girls, Aroosiag, Serpoohi, and myself. From that moment our mothers were tortured to give us over to become brides in Turkish homes. They were visited by Turkish women, they were threatened by older Turkish men, the room was surrounded by young Turkish drunken rascals, who peered in at the curtainless windows, and watched the door to seize us. At last another set of men who seemed of a more refined type, asked more kindly, and promised to be good husbands to us. Because

it was impossible to escape seizure by the ruffians in any other way, our mothers consented, and promised to leave us in that family, when they should be driven on in further deportation.

"When this day came, oh, how hard was the separation! But our dear Christian mothers, with tears and sobs, committed us to God's care, and charged us never to deny our Christian faith. Putting a Bible into the hand of each of us, they bade us keep that, even if we lost all our clothing, to feed upon it when our physical bodies were hungry, and to trust God for all the promises of deliverance we would find in it—deliverance, if not on this earth, in our Home Above.

"We were married to these Turkish young men in regular Mohammedan style—my husband, being the nephew of Aroosiag's husband, and Serpoohi's was Aroosiag's husband's younger brother. Our Bibles were very precious, and our husbands never forbade our reading them. But the women of the family were not always so kind, especially my mother-in-law; she often snatched it from me and threatened to destroy it. But I managed to hide it and read it secretly; and after our little baby girl came, my husband began to show some interest, and I would often read aloud to him, and we would discuss it together. You know he had not the education I had, so he would ask me to explain many truths and I was able to enlighten him on many points in our Bible teachings—he a Mohammedan and a Turk!

"Then he was sent off to the war, and my mother-in-law was too poor to support me and my baby; so I was driven out of the house and told to go where I liked—and where should I come but here? On the way I lost my precious Bible! Could you give me another, if you have one?"

Of course we gave her one. After many months her husband was sent as a sick soldier to the military hospital in the same city. He saw her on the street, recognized his baby in her arms, and lived with her again in the little room she had hired. Then she came with beaming face one day and asked if we had a Turkish Bible in Arabic characters which her husband could read; for he had promised to read it if she should bring him one! She hoped this Bible would win him to Christianity.

But when the test came and the British control officers released her, as they did hundreds of others, from her Turkish husband, and when she promised to stay with him if he would become a Christian, he was not ready and gave up his wife and child rather than his Mohammedanism! Protected in the American Relief Home for such unfortunate women at Marsovan, she still prays for the father of her child and believes that some day his Bible will lead him to Christ.

"I Cleave unto Thy Word"

During the deportations of the Armenians in 1915 and 1916, I went down one day to the camp of refugees near the college at Aintab. The poor women and children were gathered under the shelter of a large mulberry tree and were just getting ready their evening meal, bread for those who had nothing else and grain boiled in water for others. One group of women sat a little apart from the others and were not preparing food or eating. In passing I saw that one of them had a large book on her lap and was reading aloud to the others. I leaned over in the deepening dusk and saw that it was an Armenian Bible. Sitting down beside them I talked with the reader. She proved to be a Bible reader from the Sivas region, an earnest Christian woman who had been in the employ of the mission. She and her daughters had been driven from their home and had lost all they had. When I distributed the soup the next day they did not even have a dish or cup in which to receive it. They had no bedding, no utensils, not even a spoon. The women told me that they had started with all these things, but they had been robbed of all but the clothes on their backs; yet, almost as if by a miracle, the Bible which was her most precious possession had been left to her each time. It was as large as an ordinary pulpit Bible and, of course, very heavy to carry; but this devoted child of God had borne it strapped across her back between her shoulders all that weary way which she had to travel on foot.

She and her daughters were later exiled to a Moslem village and became the slaves of the headman there, where the mother died of typhus soon after. The reader is gone, but the promise stands, "My word shall not return unto me void."

The material for this book was gathered and edited with a view to providing supplementary helps for use with the woman's study book, "The Bible and Missions." The price is ten cents a copy, one dollar a dozen, and orders may be sent to the Woman's Board of Missions, 14 Beacon Street, Boston, Mass.

The Woman's Board also issue the following literature especially helpful for study classes: "Outline Programmes for use with 'The Bible and Missions,'" 12 cents; "The Bible's Influence on Woman," 5 cents; "Namba San of Japan," 5 cents.

British and Foreign Bible Society

IT is always a pleasure to receive the Report of the parent Bible Society—the British and Foreign.

A summary of the report presented at the one hundred and sixteenth annual meeting of the Society, in May, has just come to hand. We are tempted to give the report in full, but it is rather too long for our space, and we are therefore obliged to omit some of the details, especially of the financial report.

It is certainly a most encouraging report, and scarcely anything can increase the sense of comradeship and the significance of the work of Bible publication and distribution more than to know what the great Society of our British brethren is doing. When we read it, "we thank God and take courage."

Translation and Revision

While other campaigns record alternate victories and retreats, there is no pause in the steady march of the Bible as it goes forward conquering and to conquer the languages of mankind. During this past year our Society has published the Scriptures in NINE new forms of speech—five for Africa, one for China, one for Northern China, one for Argentina, and one for the South Seas. This means that every six weeks the Gospel has spoken in a fresh tongue.

Haya is a Bantu language, understood with some variations of dialect by nearly 250,000 negroes on the west shore of the Victoria Nyanza, in territory formerly German but now included in Belgian Congo. We have published in Haya a version of the four Gospels, which was originally prepared by Pastor Paul Döring, of the Lutheran Mission at Bukoba, whose work is now being carried on by the C.M.S.

Eleku is another of the many tongues spoken in Belgian Congo. It is current round Lolanga, a station of the Congo Balolo Mission, where the Lolongo flows into the main Congo River. At the request of this mission we have printed the Gospels of St. Luke and St. John, translated into Eleku by the late Rev. C. Bond.

In the Warri province of Southern Nigeria, the Igabo people are being rapidly evangelized by C.M.S. missionaries. For the many thousands of converts and adherents of this mission our Society has published St. Mark's Gospel, translated into the *Isoko* dialect of *Igabo* by the Rev. J. D. Aitken.

Bena is the speech of a highland tribe to the north-east of Lake Nyasa, in a region which belonged to "German" East Africa but is now part of the Tanganyika Territory. The Bena New Testament, translated by Pastor C. Schumann, of the Berlin Mission, was being printed in Germany for our Society in 1914. The printing had to be suspended during the war, but the book has now at length been published.

The Shilhas are a Berber race of warlike tribesmen in Southern Morocco. For some years two dialects of Shilha have appeared in the Society's list of versions:—(1) Northern Shilha, or *Rifi;* and (2) Southern Shilha, or *Susi.* To these must now be added a third, Central Shilha, or *Berberi*, in which we have published St. Luke's Gospel, translated by Mr. Victor Swanson, of the Gospel Missionary Union.

For China, an edition of St. Matthew has been published in the *Tingchow Colloquial* form of Chinese, prepared by lady missionaries of the L.M.S. This dialect is spoken by about 3,000,000 Chinese in the Province of Fukien.

In the South Pacific, Vella Lavella is a small volcanic island of the Western Solomon group. St. Mark's Gospel has been translated into *Bilua*, the speech of a tribe on Vella Lavella, by the Rev. R. C. Nicholson, and is now published for the use of the Australasian Wesleyan Methodist Missionary Society.

On the Chaco of Argentina, *Vejoz* (or *Mataco*) is spoken by a tribe of Indians on the lower reaches of the Rio Bermejo, or Scarlet River. In this language the Society has printed St. Mark's Gospel, translated by Mr. R. J. Hunt, of the South American Missionary Society who had the help of an intelligent Indian assistant, Martin Guerrero.

Our Society had already published the Bible, or parts of it, in three different forms of the Eskimo language—for Greenland, for Baffin Land, and for Labrador. St. Mark has now been printed in Mackenzie River Eskimo, translated by the late Rev. H. Girling, of the Canadian Anglican Mission, for Eskimo tribes on the edge of the Arctic Ocean. By means of alternative renderings of certain words, this version is adapted also to the use of the Copper Eskimo of Coronation Gulf, who are probably the most northern inhabitants of the world.

In our table of languages one other name also appears for the first time—the *Swina* dialect of *Shona*, current in Southern Rhodesia; the British and Foreign Bible Society is now circulating in this dialect the New Testament which has been published by the Society for the Promotion of Christian Knowledge. A sepa-

rate number in the table has now been assigned to each of the two dialects—*Rabai* and *Ribé*—of the language known as *Nyika* of British East Africa. These additions—eleven in all—bring the total on the Society's Historical Table of Languages up to 528. Of these, 151 fresh names have been added since the present century began. The list now includes the complete Bible in 134 forms of speech, and the complete New Testament in 124 more.

The perfecting of earlier versions by revision and the completing of unfinished translations go forward continually. Last year the New Testament was completed in *Karanga*, for a tribe in Mashonaland; in *Ndau*, for a tribe in Southern Rhodesia; and in *Namau*, for people on the Purari Delta of Papua.

The Society has already undertaken to publish versions in ten other new languages, which are either in the press or are nearly ready for the printer.

Distribution

The Society's issues now to be reported for the year 1919–20 have amounted to 8,515,930 copies of the Scriptures. Complete Bibles numbered 770,679—a cheering increase of 78,000, or more than eleven per cent., on the figures for the previous year, which, however, were unusually low. New Testaments numbered only 700,223—a falling off of 600,000, which was mainly due to the final stoppage of our war distribution. Smaller portions of Scripture on the other hand rose to 7,045,028—an increase of 300,000, which reflects an expanding missionary activity. The Society's total issues were 231,033 copies fewer than in the previous year, and 442,000 fewer than in the year before the war.

These figures, however, in no way point to any lessening hunger for God's Book. They mean: (1) That our war distribution has come to an end. (2) That political conditions have paralyzed our work in many parts of Central and Eastern Europe, as well as throughout Russia and Siberia. Before the war we were circulating over 600,000 volumes a year in Russia and Siberia alone. (3) That economic difficulties in regard to materials and labor and transport have made it quite impossible to produce our popular editions in quantities sufficient to meet the many insistent demands on the Society.

The most impressive feature about our circulation is its missionary character. To-day, those who watch the movements of the world are aware of a fresh and instinctive agitation among the immense hives of mankind in the East. And in the East men are stretching out their hands for God's Book. In India and Ceylon the Society distributed last year more than a million and a half copies of the Scriptures. This represents an advance of over twenty per cent. on the figures for 1918, which themselves constituted a record. Several causes must have combined to bring about this cheering result. The population, on the whole, has been prosperous; Indian missionaries are paying greater attention to colportage; and, amid acute political unrest, there appears a deepening spirit of religious inquiry. On the threshold of a new era of Indian administration, it is surely of good omen that the close of the present *régime* shows so striking a growth in the desire for the printed gospel.

Again, in China last year we sent out no fewer than 3,274,000 volumes—the highest total yet recorded. Above 3,000,000 of the books consisted of portions of Scriptures, mainly Gospels, which were sold by colportage. Moreover, the sales would have been considerably larger if our stocks could have been increased. This enormous circulation represents not so much the Chinese demand for the Scriptures, but only the extent to which we have been able to meet that demand.

In every corner of the mission field the Bible Society is working in happy co-operation with those whom the church at home sends forth to preach the kingdom of God. At the capital of Uganda last summer a new cathedral was consecrated; and built into the summit of its dome is a brick, taken from the foundation of the little house which Alexander Mackay erected with his own hands in the earliest days of the mission. That heroic pioneer made and printed the first version of the gospel in the speech of the savage folk among whom he lived and died. Surely it is a vivid parable of missionary progress when the foundation thus becomes also the top-stone. The Synod of the Church of Uganda, which met last autumn, sent an official letter to the Bible Society conveying "the gratitude of the whole Church of Uganda for all the invaluable help freely given from the beginning of the mission. Indeed, one had only to look round the Synod Hall to see a living example of what the Society has done for the Central African Church, containing a congeries of kingdoms, peoples, tribes, and tongues."

Colportage

The Society distributes its editions through its depots in scores of the great cities of the world; as well as by the aid of missionaries, who are everywhere its chief partners in this service. Moreover, for the intensive circulation of the printed Word of God, it organizes and maintains in most countries a staff of traveling colporteurs. These men belong, as a rule, to the nation among whom they carry the

gospel message. Drawn from various Christian communions, they can bear personal witness to the spiritual power of the Book which they diffuse. In heathen lands they act as pioneers of the missionaries, with whom they closely co-operate. Last year, by means of colportage, our Society placed nearly five and a quarter million volumes in the hands of people speaking hundreds of different tongues. This result, which is a quarter of a million greater than in 1918, appears the more remarkable when we recollect that in Central and Eastern Europe, as well as in Russia, hardly any of our colporteurs have as yet been able to resume their work since the war.

If we could accompany these pilgrims on their propaganda, we should see them enduring strange experiences, and braving manifold hardships and dangers to fulfil the mission with which they are charged. They win their way among Russian immigrants in Canada, among throngs of devotees at idol festivals in India, among coal miners and schoolboys in Japan. One man rides with camels across the deserts of Central Asia. Another wades through swamps reeking with miasma in South America. Another ventures in a frail canoe down tropical rivers infested with alligators. An Italian colporteur plods along the footpaths of Umbria, making his centre at Assisi, fragrant with memories of St. Francis. A Peruvian colporteur has his home among the snowy peaks of the Andes at Cerro de Pasco, which is described as the highest city in the world.

Last year in Cairo two colporteurs were severely beaten during the political riots. In Persia another was plundered by bandits. Another was searched and robbed by highwaymen outside Palermo. In Venezuela two colporteurs were arrested as suspected revolutionists. In Colombia three were imprisoned for selling the Scriptures, under a law which forbids the circulation of "immoral" literature.

In recent months we have learned more about the war adventures of our colporteurs in the Near East. One man, for example, had his headquarters at Mosul, on the Tigris, just opposite the mounds which cover Sennacherib's palace at Nineveh. He was stoned and imprisoned and horribly tortured, and finally left for dead among the corpses of his friends shot down in cold blood by Kurds. Yet he escaped, and lay in hiding until the armistice. To-day this man is once more distributing the Scriptures at Mosul, and he writes, "I would not give up my present post for the highest and richest position on earth."

In Persia, a certain *sayid*, wearing the green turban which denotes a descendant of the Prophet, asked a colporteur: "What is the purpose of selling these books so cheap?" Whereupon another Moslem, standing at the door of his house, gave the answer: "They have no other purpose except to lead men to God." And this purpose is constantly being fulfilled. Last year a Japanese student wrote to our sub-agent at Nagasaki: "I am spending my time reading the Bible I bought from you. I am very glad, for it helps me nearer and nearer to God."

Early in 1919 a Chinese came into our depot at Singapore and purchased a New Testament in English and another in Chinese. Some months later he called again, and confessed that when he bought the books he merely wanted to learn English and had no thought of religion, but that through reading them he had been converted to Christ and was now a baptized Christian.

Expenditure

All over the world prices, instead of falling, have gone on rising. The Society has had to pay more than ever for producing its editions and maintaining its agents, for the transport of its books and the "living wage" of its colporteurs. During 1919 we laid out £200,210 in translating and producing the Scriptures; and this sum would have been much larger had it been found possible to print more books. We also spent £43,990 in colportage—although in many countries colportage could not yet be resumed. Altogether the Society's total expenditure has increased to £359,147—which is £19,443 more than in 1918, and £84,000 more than in the year before the war.

Receipts

Altogether the Society's general receipts for the past year have reached the record total of £386,259—which is £46,555 more than the net receipts of the previous year, and £100,000 more than the Society's income in the year before the war.

The Bible Society has never been in debt—even during the war. The wonderful generosity shown by its friends, through years of extreme national strain and peril, calls for profound thankfulness to God.

Epilogue

Last New Year's Day six Prime Ministers of the British Commonwealth of nations joined in an appeal to their fellow citizens. They said nothing about political and economic questions, or plans for social betterment; but they affirmed the eternal validity of those spiritual truths which alone can bring about enduring peace on earth. "In the recognition of the Fatherhood of God and of His divine purpose for the world, which are central to the message

of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men."

The central message of Christianity is bound up with the Bible: and those who unite to spread that message in all lands and in all tongues are workers together with God for the reconstruction and peace of the world.

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"The Bible and Missions"*

By Helen Barrett Montgomery

AN author is almost as ready to talk about her book as is a mother to talk about her child. Since both, once started, are apt to become a bit garrulous, I wonder at the temerity of the Editor of *Missions* in asking me to write a review of "The Bible and Missions."

I am sure of only one thing, as the man said about a sermon, "It has a good text." About that I am unabashedly enthusiastic. I thought I loved and prized the Bible when I began to write the text-book that for years I had dreamed of making; but I never felt for it such reverence and devotion as I do after the months of study that went into the book.

The supreme purpose in writing the book is to emphasize the missionary enterprise as based on the message of the Bible, concerned in the diffusion of the Bible, and dependent upon the acceptance of the Bible as the revelation of God's purpose of redemption through his son, Jesus Christ our Lord.

The book is divided into two parts; the first, contained in chapters one and two, sets forth the missionary purpose and teaching of the Book, beginning in the Old Testament, enforced and expanded in the New. A failure to know the definite purpose and plan of God for all mankind as revealed in the Bible itself lies back of much apathy and indifference to the missionary enterprise.

I had the hope that these two chapters, brief and elementary as they are, might be used in adult Bible classes as the basis of study for six or eight Sundays, during which the universality of the gospel and the obligation to share it among all nations might be shown.

The four remaining chapters are devoted to a study of the ways in which the Bible has spread and functioned throughout the world.

In chapter three the unique story of its translation into more than five hundred languages is told. The great translators, ancient and modern, have done for this Book a service more arduous by far than has ever been dreamed of for any other book. On their quiet and hidden labors has rested the future of nations and races.

The Bible translated had to be printed and distributed. This—the task of the great national Bible societies—is discussed in the fourth chapter. Much of the romance of missions is bound up in the founding and the history of these distributors of the seed corn of the Word of God among peoples and tribes and tongues, even those most remote and most degraded.

Wherever the Bible has gone its influence has at once begun to be apparent in laws, customs, and government. The fifth chapter traces this influence in both Christian and non-Christian countries.

The final chapter is devoted to one of the emergent problems in mission lands—the supplying of adequate literature. The demand for Christian literature is a by-product of the introduction of the Bible, the Book that makes books and readers of books.

If the study of "The Bible and Missions" shall quicken the love of missions and deepen the reverence for the Bible in any hearts the prayer and hope of the author will have been answered.

* Reproduced from *Missions*.

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What the Other Fellow Reads

IT was a boy, remember, who wanted his book renewed; not a girl, nor an old man. Perhaps, after all, religion is for boys as well as women and girls. Here is the story—from the *Evening Sun*.

What the other fellow reads is always a source of interest to the Woman, as her readers know. It has often proved a source of amusement, too, when, peeping over a shoulder, she has discovered "Snappy Stories" where she expected the "Atlantic," or Dante's "Inferno" where she was sure of Sherlock Holmes.

At an uptown branch of the Public Library she was recently again surprised. Standing next to her at the return desk was a raggedy youngster not more than thirteen. In his arms he had a large volume that had no title on its cover, and as he pushed it toward the librarian, he said, "I'd like to renew this, please,"

"Very well," said the librarian, "there's seldom a reserve on this."

The Woman, curious to know what book uncalled for by the masses could possibly appeal to a boy of such tender years, asked—after he had moved away with the volume, "What book was that?"

"The Bible," answered the librarian.

The Pilgrim and the Book

FOR the Pilgrim Tercentenary Celebration throughout America, Percy MacKaye has specially written for the American Bible Society a Dramatic Service of the Bible entitled "The Pilgrim and the Book." This Service, the first of its kind, is designed to be used in Protestant churches of all denominations, and participated in by congregation, choir, Sunday school, etc., under leadership of the pastor and his assistants.

The length of the Service will be about an hour. Its theme is the power of truth, as revealed in the Bible, to set free the human soul, in particular from the shackles of Persecution and the Fear of Death. This theme of the service applies historically to the spiritual struggles and achievements of the Pilgrim forefathers, but also symbolically to man himself as a pilgrim seeking "freedom to worship God."

In its structure the Service comprises two parts about equal in length. Of these the first part is dedicated to the Old Testament, represented through groups by the Laws, the Psalms and the Prophets, whose individual spokesmen are Moses, David, and Isaiah; the second part is dedicated to the New Testament, represented through groups by the Shepherds (of the Nativity), the Disciples, and the Apostles of all Christian centuries, whose several spokesmen in the Service are the Angel of the Star, St. John and St. Paul.

These take part in speech from the Bible itself and in song, through hymns (familiar in their music), in which at times the congregation joins.

The central theme is carried on in new dialogue or the Service through three chief individual parts: the Pilgrim (impersonated preferably, when desired, by the pastor of the church), Satanas, and Revelation, the last being attended by two Child-Cherubim, representing the spirits of the Old and the New Testaments, impersonated by choir boys, whose utterances are in chant and in song.

The Service requires no scenery or setting other than the church itself, and may be given on a scale small and very simple, or large and more elaborate, according to the desires and resources of those participating. For such, the text of the Service, published by the American Bible Society in a volume of attractive format, contains notes and suggestions by Mr. MacKaye, whose comments are based on his wide experience as author and director of community festivals such as "Saint Louis," "Caliban," the bird masque "Sanctuary," and his other masques of "Christmas," the "Red Cross," "Citizenship," "Community Singing," etc.

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On the Tip of the Continent

THE American Bible Society is privileged to minister not only to the sunshine-clad natives of the tropics, but to the fur-clad Eskimos of the North.

The letter which is reprinted herewith gives a most readable and informing description of a part of the continent where not many of us would choose to live. These noble Christian missionaries are among those who count not their lives dear *unto themselves*, but spend them in sacrificial service "for Jesus' sake."

It is a pleasure for the Society to send the New Testaments requested. The Mr. Smith of the letter is Rev. Leonard B. Smith, D.D., who was Mrs. Tait's pastor in Seattle.

DEPARTMENT OF THE INTERIOR
BUREAU OF EDUCATION—ALASKA DIVISION
Alaska Native School—Medical and Reindeer Service

Wales, Alaska, February 12, 1920.

Dear Mr. Smith and friends in the church:

Your interest in our work and church up here made me very happy. We are in such an isolated place, it is cheering to feel that friends at home are thinking of us and praying for our success in the work we have undertaken.

Wales is the very tip of the continent. We are on the side of a mountain, almost shoved off into the Bering Sea. It seems to be the end of things, indeed. The bigness of things up here, the solitude and the freedom from hurry and worry, give one an opportunity to stop and realize how big the universe that God watches over really is. When we are out on the trail, dependent on dogs to carry us over the cold, uninhabited miles of country, we cannot help but be thankful that there is a Protector watching over us and caring for us during our trip. I wish I could convey to you the deep faith in God that seems to possess all people in the Northland, whether they be rough, swearing old miners, grafting politicians in Nome, missionaries, teachers, or Eskimos with only a few years' knowledge of the teachings of a Christian God.

Many of the Eskimo customs would seem crude and barbarous to an outsider, used to the luxuries of modern life. But when we got

over our first shock of existing conditions, we understood how simple the Eskimo life is, and how natural. Nature has provided for all our needs. Civilization has found some better way for many things. The Eskimos are dependent on a barren soil and the sea for their livelihood. There are a few little vegetables that grow up here. The Eskimos dry them and use them in winter when there is little fishing. The women do the fishing up here. They catch flounders, sweet-tasting smelts, and tough tomcod. They fish the year round, but it is more difficult in the winter, as they have to chop a hole in the ice, lie on their stomachs for hours, peering down into the hole. They eat the fish frozen and raw. The men are hunters, catching many seals, walrus in the spring, and an occasional whale, or possibly a polar bear. They also hunt for foxes. They are getting about $40 apiece for their fox skins this year. The reindeer herds supply meat and clothing for these people. Before the government put reindeer in here, there used to be wild herds that the men hunted.

They wear parkas, mukluks, socks and gloves of deerskin. Parkas are a cape and hood effect. Mukluks are fur boots with sealskin soles. The women are very clever at sewing and tanning skins. They use thread made of sinew. Their teeth are worn down by biting the skins when fitting them into shape. They have as much use for their teeth as they do for their hands in sewing. It disgusted me at first to see a woman take off her little boy's mukluk, put the sole into her mouth, and chew on it until it was pliable and soft, but we are quite used to that now. Their process of tanning is to soak the skin in urine overnight, and to scrape it with dull iron knives, or stones, on the flesh side, until every part of the skin is as soft as a kid shoe. The women wear Eskimo thimbles of hard skin on their thumbs. The young women who have been taught to use "white man's thimble" wear it on their index finger. When they need crochet hooks or knitting needles, they make them out of ivory. White people have been up here for thirty years, so they have learned many things. The old people, however, still cling to the ancient customs.

Their homes are underground. That is, the majority of them. Some have lumber houses. But no matter how large the house they build, they still cling to the habit of living in one room. The igloos are dug out of the ground, the sides being covered with whale bones and driftwood, and with a window made in the roof and covered with transparent fishskin. This admits light, but no fresh air. To get into an igloo, they crawl down into a square hole, where there is a platform built for storing guns, extra fish, and skins. From that platform they make a jump down into a cave. This is also used for storing. From that there is a long passage to the home. This passage is low and narrow, and they have to crawl on their hands and knees to get in. The opening into the room is about the size of a dishpan. It takes practice to be able to squeeze in. I have been stuck several times. The home is one large room. There are usually two stone lamps, hollowed rocks, in which they burn seal oil. Some of the more progressive people have gasoline lamps. At one end of the room are bunks where everybody piles in at night, throw deerskins over themselves, and sleep with all their clothes on, unless they get too warm, in which case they strip. They eat from a common pan in the middle of the floor, using only a knife (unless they have tea). They put a huge chunk of meat into their mouth, and whatever runs over they dexterously slice off with a knife. It gives me cold shivers to watch the little children risk their noses in that way. One little girl did slice off the end of her nose. The walls are covered with white men's additions to Eskimo life—lanterns, clocks, beads, pictures, scissors, and pans. On lines are strung their clothes, and their brooms are bird wings. They have no furniture, sitting on floor, eating on the floor, and sleeping on the floor or in rude bunks. Even when they have built houses for themselves, they do not use furniture. It is so expensive when they have to send so far for it, and they do not see the need of it. The Eskimo maid I have will never be persuaded that we need so much silver as we use at the table, and she scornfully says the Eskimos call our table napkins handkerchiefs. The houseboy regards his napkin in a very suspicious manner, and only condescends to use it, or rather let it lay on his knee, because I insist. Occasionally in church some old-timer will climb off his seat and make himself comfortable in his familiar position of sitting on the floor. If they get bored or sleepy in meeting, they make no bones about lying right down on the floor and going to sleep.

We have a general church meeting once a day on Sunday, and choir practice on Friday night. I wanted to start Sunday school, but we lack teachers and interpreters. However, if we had Sunday-school materials to work with, I think we could manage it. Colored Sunday-school cards, simple Sunday-school papers, and charts would be most helpful. We have nothing to work with at all. Last year in the influenza epidemic, the few supplies that were here were burned or thrown into the snow. There are only eighteen hymn books, which are not nearly enough for a village of 150 people, where nearly everybody attends church. They are so

enthusiastic, so eager to learn, and their faith is so great, it seems a pity that there is not the material to make the lessons clearer to them. In preaching, we have to have each sentence interpreted into the Eskimo language. Sometimes in church when we explain the meaning of the songs we sing, the old people weep. They always have volunteer prayers, and a good majority respond. Mr. Tait and I do very little praying, as it is difficult to have a prayer interpreted. The native teacher and leader of the church, a very good man, loved by everybody, offers prayers for us, If you can arrange to send up Sunday-school supplies, and also some New Testaments, we will be most grateful. We have calls for New Testaments from the lonely reindeer herders.

Christmas is the big event of the year up here. It is talked of the year round. Some churches in Connecticut send up boxes of gifts, which make the children very happy. This year we filled seventy-two stockings at Christmas time. The gifts were insignificant compared to what a child outside expects, but these youngsters thought they were getting fortunes. If some of the Sunday-school Classes would care to fill Christmas boxes, they would help to brighten the life of some worthy little Eskimos. The boxes must be sent in July, in order to insure their safe arrival here. There are no funds for the church, and these people have no money to contribute, so they fare rather badly. We have written the American Missionary Society at Madison Square Station, P. O. Box 40, New York, to send a medical missionary up here next year, if it is possible. There have been missionaries here before who have accomplished much good.

The children have no Christmas candy, as a general rule, for there is none to be bought in Wales, and they would never dream of wasting "white man's sugar" that way in their own homes. We were kept busy a week before Christmas making candy to give them a taste of real Christmas. We fashioned a tree out of a piece of driftwood, with sticks nailed across for branches. The tiny school children pasted paper chains to decorate it, and we put on some enormous white candles we happened to bring up. The children were delighted. They were much frightened at Santa Claus, and ran screaming to their mothers. We nearly had a panic, several of the little children were hurt in the scramble to run away from old St. Nick. Imagine children outside running from their beloved St. Nick. If it were not to be asking too much, I would suggest that the church send up some Christmas candy next year. It would also have to be sent in July. If that is asking a bit too much, please do not trouble about it.

Thanking you sincerely,

MARGARET CRESS TAIT.

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A Great Day For America and for the World

MAYFLOWER Universal Bible Sunday will be observed throughout America on November 28, 1920. Universal Bible Sunday claimed last year the cordial co-operation of thousands of Protestant churches of all denominations, and plans are already under way to make Mayflower Universal Bible Sunday a great day for America and for the world.

The year 1920 as the tercentenary of the landing of the Pilgrim Fathers on the Mayflower will be an occasion of rejoicing throughout the entire country. In the celebration of this occasion the American Bible Society proposes to take part by the observance of a special Sunday as indicated above. In view of the fact that the greatest gift brought by the Pilgrim Fathers to this country was the open Bible, the appropriateness of such a celebration is apparent at once.

It is realized, of course, that there is general objection to appeal for special days, and with this point of view there is the greatest possible sympathy. There is one outstanding subject, however, to which a special Sunday should be devoted, and for which no apology should be made, and to which no objection can be wisely taken. That subject is the Bible and its place in the life of the world.

Among the considerations which have led to the selection of this particular day—the last Sunday of November—are the following:

1. In view of the fact that this nation was founded by men and women seeking religious freedom, who brought with them to the new world the open Bible, it seemed that the Thanksgiving period, which is a national institution, is an appropriate time at which to celebrate the value of, and give thanks for, the Christian Scriptures.

2. Because coming at the time of a National festival, it is more likely that churches will be willing to set up special programmes. If the time is allowed to pass this period, it is practically impossible to get suitable attention, because all efforts are centered upon the preparations for Christmas celebrations.

3. Because by the end of November the churches throughout the country are in full swing and are prepared to handle large and important programmes.

4. Because the last Sunday in November is not likely to conflict with the Communion

service, so frequently observed on the first Sunday of the month.

Only one church has in its liturgy a collect with reference to the Sacred Scriptures; this does not, however, contemplate such an observance of the day as is suggested by the Bible Society. In the event of this church's wishing to co-operate with the Society in expanding its customary reference to the Scriptures in the collect on the second Sunday in Advent, the date is sufficiently close to the last Sunday in November to make the programme practically simultaneous throughout the country.

Endorsement by the Federal Council of Churches of Christ in America

The Administrative Committee of the Federal Council of Churches of Christ in America, on December 19, 1919, took the following action:

"*Voted:* To request the churches to set aside the last Sunday in November as Universal Bible Sunday."

Literature

In order that busy ministers, Sunday-school superintendents, and teachers who will want to take part in the observance of this day, may be fully equipped with the latest facts and information, the American Bible Society will have ready at an early date appropriate literature on the subject. Requests for this free literature may be sent immediately to the American Bible Society, Bible House, Astor Place, New York City, and the literature will be mailed well in advance of November 28, 1920.

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Notes and Comments

CHINA is full of missionary romance. Here is one illustrative instance:

A man named Wang Cheng Pei happened to go to Peking years ago from a little town near Taishan. While there he heard missionaries holding a service and singing hymns. He was attracted by the singing and went in and heard the story of Christ read out of a book. He wanted some of those books to take back to Shantung with him. They gave him some in the mission at Peking and he went home and started the Evangel of Light all by himself, at Anchai. Men flocked to his preaching and to hear the story of this Christ who came to bring life and hope to humanity. They had never heard anything like it.

Finally Wang Cheng Pei had a following and begged the missionaries at Peking to send somebody down to baptize them. Dr. Pyke and Dr. Lowry went. That was the beginning of the church.

After Wang died, the son of this good man wheeled his mother, his son, and two sisters in a wheelbarrow clear to Peking, a day's journey by fast train, to learn more of Christ.

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THE following has reached us:

"China Agency of the American Bible Society,
"Shanghai, China, December 3, 1919.

"REV. WM. I. HAVEN, D.D., Secretary,
"American Bible Society,
"New York.

"*Dear Dr. Haven:* Our Mr. Hooker informs me that the West China Conference of the Methodist Episcopal Church passed the following resolution:

"'*Resolved*, That the work of the American Bible Society be recognized as of vast importance, and that November 9, 1919, be set apart as a special day upon which prayer should be made for this work and that of the West China Religious Tract Society, and a collection be taken for the work of these two organizations in each of our churches on that day.'

"Yours sincerely,
"JOHN R. HYKES,
"*Agency Secretary.*"

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THE Bible is the quarry of our civilization.
—*Central Christian Advocate.*

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THE *Church Missionary Review* for June, 1920, has the following interesting information from Egypt concerning the formation of a new council on missionary matters.

In November last a conference of missionaries was held at Cairo, at which the Egypt General Mission, the American Mission, the World's Sunday-school Association, the British and Foreign Bible Society, the Nile Mission Press, and the C. M. S. were represented. A constitution was adopted for a committee, to be termed the Egypt Inter-Mission Council, of which, besides the societies already named, the North Africa Mission, the Holland Mission, the American Bible Society, and the Y. M. C. A. and Y. W. C. A., are to be entitled to membership. It is contemplated that, besides serving as a general medium of reference, communication, and effort for the co-operating missions in matters of common interest, the Council should also provide a recognized medium between the missionary body in Egypt and (a) the local government, (b) the inter-mission committees in Europe and America, which have government relationships.

Humor in the Bible*

By M. C. Hazard, Ph.D.

PEOPLE do not go to the Bible for amusement. It is not a book of jokes. Very likely many have been so impressed with its gravity that they have gone over its pages without discovering anything in it which savors of wit. It is such a serious book, and is regarded with such reverence, that doubtless some will be shocked by the assertion that it has in it occasional gleams of humor. That, however, is the fact, and does not at all lower its ethical standard. Containing as it does such a great variety of writings, and being a divine-human book, it was inevitable that some of its pages should be lightened by wit. This should not be surprising inasmuch as the faculty of humor is God-given. It is often used against him, but can be employed for his honor and his kingdom. Henry Ward Beecher defended the use of it in the pulpit by saying that wit is the keenest weapon known; and why should it not be employed for God instead of only for the devil? Jesus himself indulged in wit and irony, as will be later shown, to the confusion of his foes and the delight of his friends.

A most enjoyable bit of irony is to be found in Judges 9:7–21. Abimelech, son of Jerubbaal, slew all of his brethren except Jotham, the youngest, who escaped by hiding. On the day that Abimelech was made king, Jotham stood on the top of Mount Gerizim, where he told this parable to the men of Shechem at its foot: The trees sought for a king to reign over them. They successively invited the olive tree, the fig tree, and the vine, but each declined because it was usefully engaged in fruit-bearing, and did not care for the empty honor of waving to and fro over the trees. At last they turned to the bramble—and it consented!

The men of Shechem needed no interpretation of that fable. Abimelech was the bramble, and the bramble was a fruitless, prickly, worthless, detestable thing. After telling that story, no wonder that Jotham ran for his life! It was a shaft that went straight to the mark, and was so appreciated that it never was forgotten, and eventually was incorporated in the national history. Doubtless it caused Abimelech to be known all his life as "the Bramble."

Elijah in his contest with the priests of Baal (I Kings 18:22–40) has given us an example of the keenest kind of irony. It is in his taunting them with their failure to secure from Baal an answer to their appeals to send down fire to burn their sacrifice. He had challenged them to make such a test, the deity who answered by fire to be declared God. The first opportunity was given to the priests of Baal, and they had called unavailingly upon that god from morning until noon. Up to that time Elijah had left them undisturbed. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone inside, or he is on a journey, or peradventure he sleepeth, and must be awaked."

Notice the stinging nature of each gibe: "Cry aloud"—they had been doing that for six long hours. "For he is a god"—according to their claim, and therefore had the power to do as they asked. "He is musing"—so absorbed in meditation as to be oblivious of everything. "He is gone inside"—hence your appeal is inopportune. "He is on a journey"—gone beyond the reach of your cries. "Peradventure he sleepeth, and must be awaked"—as though he were a mere man.

While this mordant sarcasm was calculated to arouse the priests of Baal to frenzy, as it did, so that they cried aloud more passionately still, it was meant especially to beget in the Jews a deep scorn of Baal as an impotent god. Upon those who heard this withering irony, Baal could have no further hold.

One of the most serious books of the Bible is that of Job. It portrays the gloom and despair of a man overwhelmed by affliction. Suffering physically, and more mentally, he needed to receive sympathy from his friends. Instead, they irritated him by persistently asserting that he must have deeply sinned in order to be so greatly punished. Indignant at their pertinacious attempts to convict him of guilt, he calls them "miserable comforters," "physicians of no value," "forgers of lies." They arrogated to themselves such superiority in discernment and understanding that he retorted in this bit of cutting satire:

> No doubt ye are the people,
> And wisdom shall die with you.
> —Job 12: 3.

The caustic quality of this remark has tickled all the ages since, and has often been used to prick overweening conceit.

In the course of their debate Job accuses his friends of speaking unrighteously and deceitfully for God in endeavoring to uphold the orthodox doctrine of that day that all severe affliction was retributive and hence deserved (13:7–12). Note the humor in the idea, that they could defend it only by justifying it wrongfully and consciously falsely as God's method of showing his wrath. Observe also the irony of

*Reproduced from the *Biblical World*, September, 1919.

the questions, "Will ye show partiality to him? Will ye contend for God?"—as if he desired a one-sided, quibbling justification of his dealings with men, or needed any to defend him. Trenchantly he continues: "He will surely reprove you, if ye do secretly show partiality"—even when it is exhibited for himself! They were doing this against their own inner convictions, and Job is telling them that in doing that they were not earning God's approval, as they thought, but his rebuke by speaking untruths or misapplying actual truths, however piously they uttered them. Let everyone learn from this that God is intolerant of any uncandid argument, even when used to uphold the most orthodox doctrine.

The Book of Proverbs now and then enforces a wise saying by putting it in a humorous way. To the injunction not to withhold correction from the child, it is dryly added, "For if thou beat him with the rod he will not die" (23:14)—no matter how hard he may yell! A wrangling woman is twice characterized in this eminently satisfactory way: "It is better to dwell in the corner of a housetop than with a contentious woman in a wide house" (21:9; 25:24). Speaker's "Commentary" wittily interprets this as meaning that a man had better endure all the winds, rains, and storms on the unprotected housetop than be subjected to the unceasing tempest of a brawling woman within. The emphasis, however, seems to be laid upon the small, restricted chamber in the corner of the housetop as against the "wide" rooms below. It is better to live alone in such an inconvenient place, where one can have peace, than to dwell in the commodious house itself with a bickering woman, for, however wide the house, there is no escape from her! The proverbialist goes farther and says: "It is better to dwell in a desert land," which is voiceless and lonely, "than with a contentious and fretful woman" (21:19). He likens a contentious woman to "a continual dropping in a very rainy day" (27:15), and declares that "the contentions of a wife are a continual dropping" (19:13). All of which suggests that henpecked husbands might do well to recommend to their wives the careful reading of the Book of Proverbs!

To the writer of the Book of Proverbs the sluggard is no more esteemed than the contentious woman. He transfixes him also with the arrows of his wit. He characterizes him as "wiser in his own conceit than seven men that can render a reason" (26:16). He thus takes off the way that he clings to his bed: "As the door turneth upon its hinges"—without leaving them—"so doth the sluggard [turn] upon his bed"—without leaving it! His indolence is so great that he will declare that there is a lion in the streets (22:13; 26:13), to justify himself for staying idle in the house. He is represented as not liking to exert himself even in eating: "The sluggard burieth his hand in the dish, and will not so much as bring it to his mouth again" (19:24); "The sluggard burieth his hand in the dish; it wearieth him to bring it again to his mouth" (26:15). This exaggeration of the sluggard's laziness humorously burlesques his disinclination to exertion even if it is to result in giving him pleasure.

Without attempting to exhaust all the examples of humor in the Old Testament, let us turn to the New and to the great Teacher himself for some instances of its use by him.

Jesus had caused a blind and dumb man both to see and speak. It was believed that his afflictions had been caused by a demon, and that they were removed by the casting out of the demon. The Pharisees sought to discredit Jesus by alleging that he cast out demons through Beelzebub, the prince of the demons. The Saviour made clear how ridiculous was such an assertion by showing that that would be dividing a kingdom against itself, and that would be self-destructive. After thus settling the matter by serious argument, he turned to the Pharisees with the discomfiting question, "And if I by Beelzebub cast out demons, by whom do your sons cast them out?" Could any thrust have been keener? For their "sons" were their disciples whom they were instructing in the process of exorcising demons!

Jesus had made a tilt with the Pharisees, and always to their worsting. As he was teaching in the temple they came to him with the questions, "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). By "these things" the questioners meant everything which Jesus had been doing—his teaching, working of miracles, cleansing of the temple, etc. They were seeking for a pretext to excommunicate him. If he should say that he was divinely authorized, they would denounce him as a presumptuous impostor; if he should admit that he had no warrant either from God or from the properly constituted ecclesiastical authorities, it would be very easy to dispose of him. The Pharisees thought that Jesus would be surely impaled on one of the horns of this dilemma. But mark how cleverly he put them at disadvantage with a counter-dilemma! He promised to answer their question if they would answer one that he should propound: "The baptism of John, whence was it? from heaven or from men?" This simple query was embarrassing. The Pharisees had to consult among themselves be-

fore they made any reply at all. They saw that if they said, "From heaven," he would say, "Why then did ye not believe on him?" And they did not dare to say, "From men," because that would stir up the anger of the multitude, for all held John to be a prophet. So they dodged the issue, and meekly said, "We know not." That was hard for the Pharisees to say publicly. And they submissively received Jesus' answer, "Neither tell I you by what authority I do these things." In wit the Saviour was more than a match for his foes.

The narratives of the parables, The Selfish Neighbor (Luke 11:5–8) and The Unjust Judge (Luke 18:2–6), present some amusing circumstances. The first is a supposed case of one going to a friend's house at midnight and pleading for three loaves because of the coming of a friend from a long journey, and there is nothing to set before him. He is refused by the neighbor because the door is shut and he is in bed and his children with him. Mark Jesus' comment on this: "I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth." All that the man has to do to secure all that he wants is to keep pounding on the door!

In the second parable there is an unrighteous judge who feared not God nor regarded man. He was beset by a widow to afford her redress for a wrong. The poor woman had no money with which to bribe, no rank, no influence, no eloquence even. She had nothing but persistence, but that won out for her! The judge could not stand the annoyance of her unceasing importunity, and he surrendered. "Because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." Many a man has been nagged into doing that which he was reluctant to do.

Now think of making use of such laughable instances to encourage perseverance in prayer! And yet how forcibly they do! One might well give up trying to soften the heart of a selfish neighbor, but there is every inducement to keep on with one's petitions to God, who is so sympathetic and pitiful. If one can succeed by pertinacity with a selfish friend, how sure we should be that when we present our needs to God we have but to ask, and it shall be given; to seek, and we shall find; to knock, and it shall be opened! The same reasoning applies to the unrighteous judge, only still more forcibly, for he was harder to move than the neighbor. He did not wish to avenge the widow, but did, lest she should make life intolerable for him. On the other hand, God is sensitive to the wrongs of his elect, and his ears are ever open to their cries. If a friendless widow can succeed with a pitiless judge, with how much more assurance can those who are cruelly oppressed or are unjustly treated look to God for redress? Thus this parable, like its mate, serves as a springboard from which one can leap to a higher faith.

Let us not forget the humor with which Jesus sketches the Pharisee in the parable of The Pharisee and the Publican (Luke 18:10–14). "The Pharisee stood"—apparently well forward, where he could be noted of men, after the Pharisee usage. "And prayed thus with himself"—not to God, for he asked for nothing; his prayer was merely a self-congratulation. He did express his gratitude after this fashion: "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican." He divided the world into two classes—himself and the rest of mankind! In his own estimation he was by eminence *the* saint. The presence of this publican gave him a special satisfaction with himself. He called the attention of God to this tax-collector as a specimen of awful depravity which brought more clearly forward into light his own unexampled goodness.

The publican absolutely reverses the picture, and here all humor disappears. He stands "afar off"—where he will attract no notice. Overcome with a sense of his own unworthiness, he "would not so much as lift up his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner." The margin in the Revision has it "the sinner," thus placing in contrast the proud, self-termed exceptional saint with the humble, self-accused exceeding sinner. And to the comfort and joy of all humble souls Jesus said of this publican, "This man went down to his house justified rather than the other."

It is marvelous how many consider the Bible as a dry-as-dust book, and yawn at the very idea of reading it! The fact is that it is so varied in its contents that it has in it that which will fit in with every mood. It has in it tragedy and comedy, thrilling heroism and pitiable weakness, war and peace, love and hate, friendship and enmity, logic and wit, the finest of prose and poetry, history and biography, prophecy and fulfilment, inspiring examples of constancy to God and truth, and repulsive instances of betrayal and treachery—in short, it is thoroughly human, but shot through with divine inspiration, so that one sees everything with the significance it has in the eyes of God. Such a book dull! It can be dull only to those who are really unacquainted with it.

A Testimony Meeting

Subject: The Bible. Speakers: St. Augustine *et alii*

ST. AUGUSTINE

A whole Bible for my staff, a whole Christ for my salvation, a whole church for my fellowship, and a whole world for my parish.

JOSHUA L. CHAMBERLAIN

The Bible is a never-setting sun, whose light, shining from the East unto the West, is now being reflected back to the Orient whence it sprang.

PRESIDENT JOHN ADAMS

It contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.

W. E. GLADSTONE

Though assailed by camp, by battery, and by mine, the Holy Scriptures are nevertheless a house builded upon a rock, and that rock impregnable; the weapon which shall impair their efficiency forwarding in the redemption of mankind has not yet been forged.

SIR MATTHEW HALE

There is no book like the Bible for excellent learning, wisdom, and use.

GREGORY THE GREAT

A stream in which the elephant may swim and the lamb may wade.

R. S. STORRS, 1880

If the men of 2,000 or 3,000 years ago could construct with their unaided faculties a book which was to lift the race in these later ages and these remote regions to heights of civilization to which they themselves never attained, then either the stream does rise higher than its fountain or our modern progress is a delusion and an idiotic dream.

It is impossible that man should have made the Bible. If we accept the agency of God in it all its mysteries are explained with their origin—its incessant variety, its constant unity—the structure by which it holds the mind of the world forevermore; the spiritual impulse which comes from it; its inexhaustible energy in lifting peoples; its unwasting power in the world—they are all natural.

CHARLES W. FAIRBANKS, ex-Vice-President

The more the Bible is put into the minds and hearts and daily lives of the people, the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associated with America and Americans.

The spiritual character of the Bible, its harmony with and appeals to man's noblest thoughts of life, its lofty unparalleled truths, are its most effective attestation as the God-given standard and rule of faith and practice.

JOHN R. MOTT

The work of the Bible Society undergirds and strengthens all other organizations and movements in our all-embracing Christianity.

GEORGE WASHINGTON, 1783

. . . Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.

I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation.

JOHN JAY, 1824

We know that a great proportion of mankind are ignorant of the revealed will of God, and that they have strong claims to the sympathy and compassion which we, who are favored with it, feel and are manifesting for them. . . .

By conveying the Bible to people thus circumstanced we certainly do them a most interesting act of kindness.

PRESIDENT ZACHARY TAYLOR

It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose. These same truths sustaining them in their resolution to become a free nation; and guided by the wisdom of this Book, they founded a government under which we have grown from three millions to more than twenty millions of people; and, from being but a stock on the borders of this continent, we have spread from the Atlantic to the Pacific. I trust that their principles of liberty may extend, if without bloodshed, from the northern to the southern extremities of the continent.

BIBLE SOCIETY RECORD

EDITORS, ... *The Secretaries*

NEW YORK, JULY, 1920

AMERICAN BIBLE SOCIETY

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and fifth year was held at the Bible House, Astor Place, New York, on June 3, 1920, at 3:30 p.m., President Cutting in the chair.

General Secretary Haven introduced three visiting gentlemen, who had been invited to sit on the platform with the President: the Rev. Paul Kanamori, the noted evangelist of Japan; the Rev. Theodore Stephens, a special representative of the Société Biblique et des Livres Religieux d'Haïti; and the Rev. Robert Irwin, Agency Secretary of the Siam Agency, who was making his first visit to the New York headquarters.

Devotional exercises were conducted by the Rev. Paul Kanamori of Japan, who read from the Book of Joshua, the fourth chapter, beginning with the fourth verse, after which he offered prayer.

On the invitation of the President, Mr. Irwin briefly told of his field and special work in the Tai country; Mr. Kanamori emphasized the great importance of sending out the gospel in Japan through the printed page, since ninety-five per cent. of the Japanese read, and stated that he had already published a series of Gospel tracts, of which several hundred thousand had been circulated and through which he hoped to reach at least twenty millions of his compatriots; and Mr. Stephens told something of the history and work of the preaching of the gospel in Haiti.

Mr. Arthur L. Brown and Col. Henry Woodward Sackett were then presented and welcomed as new members of the Board.

The minutes of the last meeting of the Board of Managers in its one hundred and fifth year were presented and approved.

The minutes of the Annual Meeting of the Society held on May 13, 1920, were presented and actions relating to the Board were read.

The minutes of the standing committees were presented and approved.

The Rev. Gilbert Darlington, who had been appointed Assistant Treasurer by the Finance Committee, under authority previously given, was presented to the Board.

The Committee on Publication reported that, under authority given it by the Board, it had appointed Mr. W. D. Pennypacker as Superintendent of Publication.

On the recommendation of the Committee of General Reference, Governor Frank O. Lowden of Illinois, was elected a Vice-President of the American Bible Society.

General Secretary Haven reported on his recent attendance at the General Conference of the Methodist Episcopal Church at Des Moines, Iowa, and the General Conference of the African Methodist Episcopal Church at St. Louis, Mo., in connection with the work of the American Bible Society.

General Secretary Mann reported on his attendance at the General Assembly of the Presbyterian Church of the U. S. A. at Philadelphia, the General Assembly of the Presbyterian Church of the U. S. at Charlotte, N. C., and the General Conference of the Methodist Protestant Church at Greenboro, N. C., in connection with the interests of the American Bible Society.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of May, 1920:

To Panama Canal and Central America, 4,278 volumes, valued at $2,078.47; to China, 580 volumes, valued at $138.39; to La Plata, 2,047 volumes, valued at $663.03; to Mexico, 6 volumes, valued at $0.54; to the West Indies, 4,556 volumes, valued at $852.09. Total: 11,467 volumes, valued at $3,732.52.

The issues from the Bible House during the month were 96,670 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to The Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of ————, to be applied to the charitable uses and purposes of said Society.

RECEIPTS IN MAY, 1920

LEGACIES

Curtis, Mary A., late of Castlewood, N. C.	$133 88
Evans, Rowland H., late of Cambria, Wis.	2,167 66
Macklin, Elizabeth Augusta Kelso, late of Baltimore, Md.	9 00
Pryer, Catherine J., late of New York	250 00
Weaver, Katie A., late of Mansfield, Ohio	325 00
	$2,885 54

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the month	$5,801 32

LEGACIES AND GIFTS AS PERMANENT TRUSTS

Fred. R. Drake, Special Endowment	$100 00

AUXILIARY SOCIETIES

	Credited as Donations	Credited on Acc't
Blue Earth Co. Welsh, Minn.	$66 40	$1 60
Buffalo and Erie Co., N. Y.		239 06
First Welsh Bible Society of Vicinity of Oshkosh, Wis.	60 00	
Kanawha Co., W.Va.		8 65
Livingston Co., N.Y.		5 00
Massachusetts		500 00
New Bedford, Mass.		198 23
New Hampshire		47
Racine Welsh, Wis.	180 00	
Sharon, Conn.	37 00	
Winnebago Co., Ill.	400 00	
	$953 01	
Received on Donation Account		743 40
		$1,696 41

HOME AGENCIES

Atlantic	$6,466 37
Central	1,580 55
Eastern	545 74
Northwestern	3,756 36
Pacific	1,088 15
South Atlantic	1,944 79
Southwestern	1,679 34
Western	1,130 40
	$18,191 70

From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bible Societies:	
Ladies' Bible Society, Johnstown, Pa.	$150 00
Pennsylvania Bible Society	294 75
Gifts from Churches and Organizations	4,484 14
Gifts from Individuals and Other Sources	261 21

RETURNS FROM SCRIPTURES DONATED

American Sunday School Union, Philadelphia, Pa.	$1,093 52
Baldwin, Miss Elizabeth, Carolina Islands	9 40
Baptist State Convention Board, Jackson, Miss.	5 24
Presbyterian Board of Publication and Sabbath School Work, Sunday School and Missionary Dept., Philadelphia, Pa.	32 52
Terril, Rev. W. C., Inhambane Mission M. E. Ch., Africa	200 00
Wasson, Rev. S. E.	8 49
	$1,349 17

RECAPITULATION

Auxiliary Societies on Book Account	$953 01
Auxiliary Societies on Donation Account	743 40
Home Agencies	18,191 70
Legacies	2,885 54
Returns from Scriptures Donated	1,349 17
Trust Funds Permanent Special Endowment	100 00
Trust Funds Subject to Life Interest	5,801 32
	$30,024 14

MISCELLANEOUS

Available Investments	$10,274 57
Bible House Rentals	7,405 58
Bible Society Record	6 02
Bills Payable	25,000 00
Diffusion of Information	18 50
Expenses Calif. Bible House	1 00
General Salaries and Expenses	9 38
Gifts from Churches	3,152 73
Gifts from Individuals	3,605 36
Interest on Available Funds	393 23
Investments Subject to Life Interest	34 40
Perpetual Trust Funds	10,002 60
Sale of Waste Materials	89 22
Salesroom	3,945 74
The Trade	5,029 32
Trust Funds Invested	15 00
U. S. Trust Co. (for investment)	85,500 00
	$154,482 65
Total Cash Receipts	$184,506 79

CASH STATEMENT FOR MAY, 1920

RECEIPTS

From Auxiliaries	$953 01
" The Trade	5,029 32
" Sales of Waste Materials	89 22
" Salesroom	3,945 74
" Bible House Rentals	7,405 58
" Gifts from Auxiliaries	743 40
" Legacies	2,885 54
" Gifts from Churches	3,152 73
" Gifts from Individuals	3,605 36
" Returns from Scriptures Donated	1,349 17
" Bible Society Record	6 02
" Home Agencies	18,191 70
" Perpetual Trust Funds	10,002 60
" Interest on Available Funds	393 23
" Investments Subject to Life Interest	34 40
" Bills Payable	25,000 00
" Available Investments	10,274 57
" Trust Funds Invested	15 00
" Trust Funds, Permanent	100 00
" Trust Funds Subject to Life Interest	5,801 32
" Diffusion of Information	18 50
" General Salaries and Expenses	9 38
" United States Trust Co. (for investment)	85,500 00
" Expenses California Bible House	1 00
	$184,506 79
Cash Balance from April	1,098 92
	$185,605 71

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.	$22,787 30
" Salesroom	293 21
" Depository—Salaries, Boxes, Cartage, etc.	1,756 66
" Scriptures Purchased	1 07
" General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	5,366 85
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	9,527 61
" Exchange Paid	18,056 57
" Remittances to Home Agencies	12,861 32
" Remittances to Foreign Agencies	2,591 67
" Bible Society Record	26 67
" Pensions	670 33
" Income Payable to Beneficiaries	1,105 36
" Diffusion of Information	2,229 62
" Legacy Expenses	250 63
" Library	46 38
" United States Trust Co. (Trust Funds)	14,557 66
" Trust Funds Invested	59,775 00
" History American Bible Society	18 38
" Army and Navy Bible Fund	50 00
	$151,972 29
Cash Balance to June	33,633 42
	$185,605 71

A Banker's Advice

"What's the best investment for me to make?" asked a man of his banker.

"Life Annuity Bond," was the prompt reply.

Why should the banker recommend Annuity Bonds?

Here are nine reasons:

1. They provide and guarantee income through life and are absolutely safe.
2. The trouble, expense, and uncertainty of making a will is eliminated.
3. The interest is paid twice a year, and without trouble on the part of the holder.
4. Unlike the various forms of Life Insurance, no medical examination is required.
5. Unlike stocks, real estate, mortgages, and other forms of investment, these Bonds do not depreciate in value.
6. Unlike other Bonds, there are no commissions to pay.
7. Annuity Bonds cannot be stolen or lost, with resulting loss to the holder; even if the Bond itself is destroyed the interest payments will be made regularly.
8. Annuity Bonds give the holder a sense of personal security, and the satisfaction of having his money invested in a successful Christian institution.
9. Property invested in Annuity Bonds is safe from speculation; as the Bonds are non-redeemable and non-transferable.

For further information write:

AMERICAN BIBLE SOCIETY
BIBLE HOUSE, ASTOR PLACE
NEW YORK